

To his singuler gode frende and bro-
ther in Christ Master. P. G. xl

O. desyred grace and pe-
ce from God the fa-
ther/ thow me the
lorde Jesus
Christ.



Y oure last letter / dere brother
in Christ / I perceived / that youre
desyre was / to have the lytle wroke whiche
ye sent / well exameden / and diligently put
into prynct. Which thyngc (the booke of the
rite / where with not alonly you ad I / but Joh.
we with the whole nombre of Christis cho-
sen flocke / remaynge amouge oure nacion
of englisshē mē / are fmet together / purly for
the truthes sake pondered) I coulde do no
lesse but fulfill and accōplyshe. for as mo-
che as it is a thyngc so necessary. Where of
no doute / shall spryngc grett frute vnto the
famished / and lyghte vnto them whiche of
lōge seasō have bene sore blyndfolded . Tho-
ough the ramysshe responce of gores / so
re enpred with manis blynde resonis / whiche
ich repute grett felicite to make men / almy
gode to be the naturall cause of / all / goodnes
to procede oute of light / and blyndnes

xt. be grownded in trouth/ and to make of the
ij. wo:de oflyfe the glave of death/contrary to
all trouth)that scripture calleth theym faul-
ce teachers/and bryngers in preuely of da-
mpnable sectes/ eve: denyinge the lordē that
bought theym/ and brynge on their owne
heddes swyfie dampnacion/ for their lead-
yngē of many into their dampnable waies.
xviij Of whose boddies and soules thus once
ia. viij blynded and ledde out of the narowe waye
of lyfe/ into the broade waye of perdition/
thorowe covetousnes they make their mar-
Oct. ii chandyse. Wherby the waye of trouth(that
is to saye the glorious gospell of Christ) is
evill spocken of. In so moche that they after
this maner sealed with the marke of the gr-
eat beast of the erth /whose consciences. S.
paul describeth to be singed with the hott ye-
rō of blasphemy/ only geve hede to the spr-
etes of errore / and dyvelysse doctrine of
theym which speake faulce through hipocri-
sy/for byddynge to mary/ and comauindyn-
ge to abstayne from meates and soche wo-
ther)cannot but barke there att/ for bid it/ ad
with all violence persecute the reders there
Pet. i of. Yet. I neverthelesse with you/doinge as
after the apostles erudicion / as longe as I
Pc. ij folowe no decevable fables/will not be ne-

gligēt to put my brethren in remembraunce (thogh they partly knowe them their selves / and are stablysshed in the present trus-
 eth) of those thynges wherby they maye the
 more evidently note the disceatfulnes of mor-
 tall man/and the better come vnto the kno-
 wledge of the immortall god. Seynge ther-
 me at hōde wherin god of his infinite mer- Luc.
 cy / hath ordened before to make them ho- Rom.
 rowne Ch̄ist oure louide partie takers also of Ac. xi.
 his glorious will and purpos. evē as in the Ebre.
 gospell oure saveoure before to all his hadd mar.
 promised. Therfore cōsyderynge the wor- xvi
 lde thus to be wrapped in mystery and blin- li. iiiij.
 dnes (ād now i these latter dayes becom an i. Jo.
 hole or denne of falce foxy hipocrites/ and a Lu. v.
 manciō for all ravenyng wolves disgysed Ma.
 in lambes skynnes/which hate all love/and
 withoute drede of god wander but for thei-
 re praye) have iudged it a thyngē moste con-
 venient/ to sett this smale treatous as a glas
 or myroure most cleare before all mens eys-
 es. In the preface where of manyfesto they
 shall perceave/hōwe grett daunger nowe &
 dayes it is/the truch̄ other to describe with Luc. vi-
 penne/or with tonge to declare. In the la-
 mentaciō folowynge/made by a bely beast/
 engendred amonge the gresy / or annoynted Ro. xv.

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oc. s. ij mپnable secretes/ eve denyinge the lorde that
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etes of errore / and dyvelysse the doctrine of
theym which speake faulce through hipocri-
sij. sy/forbyddynge to mary/ and cōmaundyn-
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ther)cannot but barfe there art/ forbid it/ ad
with all violence persecute the reders there
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Pe. ij folowe no deceivable fables/will not be ne-

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ves / and are stablysshed in the present trus-
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re praye) have iudged it a thyngē moste con-
veniēt/ to sett this smale treitous as a glas
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mentaciō folowynge/made by a vely beast/
engendred amonge the gresy / or annoynted Ro. xv.

heap/wother wyse called the papysticall sea
xvj cte(whom Christ calleth a crooked / vntaw-
evij arde/and cruell generatiō of venomous vi-
c. ix pers)they may surly groape and fele / wher-
e of oure spretuall lordes / masters / ad ru-
lars(falcely so named) have proceded/ and
are come. with what presompcion they disd-
ayne the auncient and true noble bloud . ad.
what preeminēce and dignite they have ob-
xvij tayned through their faulce ad crafti bryng-
gynge vppe of the blasphemous masse/wh-
ich principlally is their holde/siede/and des-
fence. Furthermore in the dialoge ensuyng
or brefe interlude / is mas descriybed with
his abhominable ministers.as Popes/Car-
dinalls/bisshops/abbores/monkes/fryres/
and lyke wother . wherin also is declared
vii. what trees they are with their frute . annnd
xi. what they shall remayne their masse once
disanulled/ad putt downe . Which all well
consydered / I hope that the redre what e-
ver he be/will nott take this worke as a thy-
nge convicuous/ or a principle of hatred ad
debate. nor yett despysē the ryches of the go-
dnes/ and of the pacience / of the longe so-
ferance of god. but will remember that his
fyndnes only leadeth hym to repentaunce.
ix. and mckely with the sprete of quyetnes/sys

est iudge it/and then cōsydre hym silfe. and
faullesse he shall fynde it a grett occasion/to
love/ and also to thācke god his father most
mercifull / which of his tender mercy hath
nott delyvered hym vppē vnto a leawd my= Rom.
nde/with these vessels of wrathe / ad chil= Ioa. v
ren of the devill/to do those thynges whiche Rom.
are nott comly/ful of all vnrightousnes/for
nication/wickednes/covetousnes/malici=
ousnes.c. and sofered hym nott to become
lyke vnto theym/ a hater of god / and of his
godly worde.agaynst whose vngodlincs/
and vnrightousnes/the wrath of the heven
ly god apereth . because they with holde the
true rightōsnes of god / whiche cōmeith ih= Rom.
rowe the lyght of the gospell of Christ/in the
vnrightousnes of mans lawes and tradi= cions. Ye/ad as sayth. S. paul/ though ih=
ey knowe the righhousestnes of god/ howe ih=
ey whiche soche thynges cōmitt are worthy
of death/yett not only do the same/but also
have pleasure in the doars of them. Wher= fore they are before god with oure excuse.
seinge that knowinge god/they glorsy hym
nott as god.nor yett are thanckfull.but re=
xe full of vanities in their ymagineacions.
counyngē theym selves wyse where as in
dede they are foles; for with their folysse.

and blynde her / they tourne the glory of the
immortall god / unto the similitude of the y= x
mage of mortall man. He shal lykwyse cle-
arly perceve / that we of dyuty colde do no le-
sse / but for the preservaciō and tutell of the
innocent and simple / to declare the pestilent
doblenes / and decevable seducciō of the w= x
icked. accordige to the doctrine shewed vñ-
an. to vs every where by Christ oure master. wh= x
ich cam to save / annd not to destroye . for
it. xij one rotte apple / lytell and lytell putrifieith an
c. xij whole heape. a lytell sower leuen the wholle
or. v lompe of dowe . one ranclynge member / x
the wholle boddy. Shortly to cōclude. Here
c. xij in I am well persuaded / lett the vngodly ro-
are and barcke never so lowde / that the fyre
which Christ cam to kyndle on erth / cannott
c. xxij butt burne. that is to saye / his godly worde
a. xvij forevermore encrease and cōtinue . Wher-
ciiij fore dere brother / yf eny mo soche smale stic-
ccvij fes come vnto youre hondes / which ye shal-
ludge apte vnto the augmētaciō of this fy= x
re / sende them vnto me (yf in englonde they
maye not be publisshed) and by goddis gr= x
ace with all my power ad possibilite / I shal-
all so endeuer my sylfe to kyndle theym / that
as many as are of the sede of abrahā shall
se their light / and therby gloriſy their father

celestiall/ which kepe you and youres conti-
nually strengthyng you with his spre-
te of conforte to his glory for ever

Amen.



The Author of the wō:fe.

To forthe lytell treasons nothyngē a fraide,
To the Cardinall of Yorke dedicaide
And though he threatē the be not dismayde
To puplysshe his abhominable estate
For though his power he doeth elevate
Yet the season is nowe verily come
Ut inveniatur iniquitas eius ad odium.

The Treatous.

O my autho: howe shall I be so bolde
> Afore the Cardinall to shewe my face
Seige all the clargy with hym doth holde/
Also in faveour of the Kyngis grace
With furious sentence they will me chace
forbiddynge eny personē to rede me
Wherfore my deare autho: it cānott be.

The Author.

Thou knowest very well what his lyfe is.
Unto all people greatly detestable/
He causeth many one to do amisse
Thow his example abhominable.
Wherfore it is nothyngē reprobable
To declare his mischese and whordom
Ut inveniatur iniquitas eius ad odium.

The Treatous.

Though his lyfe of all people is hated
Yet in the masse they putt moche cōfidence.

Whiche throughh out all the wold is dilated. 20

As a worke of singuler magnificence /;

Drestes also they have in reverence

With all other persones of the spretualte

Wherfore my deare autho: it cannot be.

The Author.

O deare treaous thou mayst nott consyder.

Their blynde affeccion in ignorance

Wherby all the wold both farre and near.

Hath bene combred with lōge cōnuāce

It is goddis will his truch to avaunce

And to putt antichrist oute of his kyngdō

Ut inveniarūt iniquitas eius ad odium

The Treasous.

Well yett there is greate occasiō of grudge.

Be cause I apeare to be convicous.

Withouten fayle the clargy will me iudge.

To procede of a sprete presumtuous/

Fot to vse soche wordes contumelious

It becometh nott chrisien charite

Wherfore my deare autho: it cannot be.

The Author.

O my treaous it is goddis iudgement

So to recōpence their madde blasphemy.

Sunge they burned his holy testament

Thorowe the proude cardinals iyranny

Agaynst whose harde obstynacy to crye

The stones in the strete cannot be dyn.

~~Handy~~

~~WS~~

~~B~~

~~22~~

~~4~~

~~44~~

~~8~~

~~88~~

~~16~~

Ut inveniatur iniquitas eius ad odium.

The Treatous.

If I presume to make relation

Of secret matters that be vncertayne

They will count it for diffamacion

Of thiges cōtryed of a frowarde brayne

To descriye their faultes it is but vayne

Except I were in some authorite

Wherfore my deare author it cannot be.

The Author.

As touchig that thou nede not to be deiecte

The truch shalbe thy conservacion

Whyles thou presume no faultes to detecte

But wheare thou hast hadde certificaciō

By their knowlidge and informacion

Whiche have forsaken the whore of rome

Ut inveniatur iniquitas eius ad odium.

The Treatous.

Alas yett in their outragious furoure

They shall coursse ad baie with cruel setēce

All those whiche have to me eny favoure

Ether to my saynge geve credence

In hell and heven they have preeminēce

To do as they lyste with free liberte

Wherfore my deare author it cannot be.

The Author.

O treatous lett antichrist crye and roar

Manassynge with fulminacions

Sis cruelte shalbe feared no moare
Then knowynge his abominacions
Fye apon his forged execrations.

Scyng his tyranny is overcome
Ut inveniatur iniustas eius ad odium.

Fye on his dyvlysshe interdiccions
With his keyes locke chaynes and fettors
Fye apon all his iurisdiccons
And apō those whiche to hym are detters
Fye apon his bulles breves and letters
Wherin he is named seruus servorum
Ut inveniatur iniustas eius ad odium.

Fye on his golden thre folded crowne
Whiche he vseth to weare apō his head
Fye apon his maieste and renowne
Clayminge on erthe to be in Christē stead
Fye on his cartes bothe quycke and dead
Ex hoc nūc et usque in seculum
Ut inveniatur iniustas eius ad odium.

Blissed they be whiche are cursed of the pope
And coursed are they whō he doth blisse
A coursed are all they that have eny hope
ether in his personne or els in his.
For of almyghty god a coursed he is
Per omnia secula seculorum

Ut inveniatur iniurias eius ad odium.

Heare foloweth the lamentacion.

Alas alas for us and bitter payne
Oppressed with the grefe and sorofull care
Howe shall we fro hevy wepyng refrayne
Consyderynge the case that we in are.
We have now lost the pryce of oure welfare
Seynge that gone is the masse
Nowe deceased alas alas.

No worth the time that ever we were born
To se the chaunce of this dolorours daye
For now ar we mocked and laughed to scorn
Oure honour brought to extreme decaye
We maye well synge alas and well awaie
Seynge that gone is the masse
Nowe deceased alas alas.

Aproche proud patriarch with youre pope
Bishhops arsbysbops and Cardinalls gaye
With all other prelat^r which had y^rur hope
To be mayntayned by the masse all waye
Who shall finde oure belly and ryche araye
Seynge that gone is the masse
Nowe deceased alas alas.

Drawe nere ye prest^r in youre lōge gowne
With all the fryres of the beggerly ordres
Com hither mōr; with biode shart crowne

(2)

neuer yet confounded
me before thy cōgregation as it were
but in the very heire of death.

I haue written a large treatise, tou-
ching the plages that assaymedly shal
apprehend obſtinate Idolatres, and
those also, that diſembling with the
name Christ, in obeyng to Idolatry
which treatise I woulde ye ſhoulde
ſeade diligently. If it come not to
you from the South, I ſhal prouyde
that it ſhall come vnto you by ſome
other meaneſ.

Touching your continual trouble
gauen vnto you by God, for better
purpoſe than we can preſently eſſpe
I haue begunne vnto you the Expa-
ſion of the vi. Psalme: and as
God ſhal graunt vnto me oþer
tunitie and health of bodye
which now is very weak
I purpose to abſolute
the ſame.



A. M.

Th.

The Argument

of the vi. Psalme.

¶ It appereth that David after his offence, fel into some great and dangerous sicknes, in the which he was soze tormented: Not so much by corporal infyrmities, as by sustaininge and drinking some large portion of the cuppe of Gods wrath. And albeit that he was deliuered (as then) from the corporal death, yet it appereth that longe after: Yea, and I myselfe beleue, that al his lyfe, he hadde some sence & remembraunce of that horrible fear, whiche before, he suffred in the tyme of his sicknes. And therfore the holy Ghost speakinge in him, sheweth vnto vs, what bee the complaintes of Gods electe, vnder such Crosse: howe diversely they are tormented: howe that they appeare, to haue no sure hold of God, but to be abiect fro hym. And yet what are the signes that they are Gods elect. And this doth the holy Ghost, teach us, to sche helpe of God, euern when
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never yet confounded.
He is punishing, and appeareth to be
he angry with vs.

The beginning of the
vi. Psalme.

O Lorde rebuke me
not in thy anger, nor chasse
me in thy whche displeasure.

David, soze troubled in body and
in Spyyt, lamentably prayeth vnto
God. Which that ye may more sure
ly understande, I will attempt to ex-
preesse it in mo wordes. David spea-
keth vnto God, as he would speake
vnto a man, in this maner: O Lorde
I se ale, what is the waight & strengthe
of thi displeasure. I haue experiance
how intollerable is the heauines of
thy hand: whiche I moost wretched
man haue prouoked against my self
by my horrible sinnes: Thou whip-
pest me, and scourgest me bitterlie
yea so thou vexest me, that nidle I
distrayde thy hand and remouing

A perce of the vi.
displeasure, there resteth no thyng
vnto me, but vicerip to be confoun-
ded. I besech the Glōde, rāge not
neither he commoneid against me a
boue measure. Remisse and take a-
way thy heaun displeasure, whiche
by my iniquitie I haue prokned a-
gainst my selfe: This appeareth to
haue bene the meanyng of David
in his sp̄it wordes, wherby he decla-
reth himselfe, to haue felte the gree-
uous wrath of God, before he burst
fauish in these wordes. In whiche,
first is to be noted, that the prophet
doth acknowledge al troublē that he
sustained, as wel in bodye as in sp̄it,
to be set of God, And not to hap-
pen unto him by chaunce. For here
in peculiarly differ the sonnes of god
from the reprobate, that the sonnes
of God know, both prosperitie and
aduersite to be the giftes of GOD
only, as Job doth witnes. And ther-
fore in prosperitie comonly they
are not insolent nor prouide, but euē
in the day of lōpe and rest, thei loke

Psalme expounded.

for trouble and sorowe . Whether yet
in the tyme of aduersitie, are they al-
together left without confort: but
by one meane or other, God shew-
eth to them, that trouble shall haue
an ende: Wherefore contrary wylle,
the reprobate, either taking al thing
of chaunce, or else making an Idoll
of theyr owne wisedome, in prospec-
rtie are so puste vp , that thei forget
God, without any care that troublle
should follow: And in aduersitie thei
are so deizete, that thei Cooke for no-
thing but hell.

Here muste I put you in mynde
(dearly beloued) howe oft haue you
and I talked of these present dapes,
til neither of vs both could refrayne
teares. Whan no such appearaunce
was sene by man : Howe oft haue I
sayd unto you, that I looked dairely
for troublle , and that I wondred at
it, that so long I did escape it: What
moued me to refuse , and that wryt
displeasure of men , euē of those that
best loued me, those high prymotion
that

A percel of the vi.
that wer offered by hym whom god
hath taken ston vs for our offences.
Assuredly the forsigthe of trouble to
come. Howe ofte haue I said vnto
yon, that the time would not be long
that England wold geue me bread.

Aduisse with the last letter, that I
wrote vnto your brother in law, and
consiure what is therein contained.
Whyle I had this trouble, you had
the greater sente, I doubt not to vs
both, of God: that in that great rest,
and, as we may cal it, whan the go-
pel triumphed, we shoulde not be so
careles & so insolent, as others were
who albeit, thei professed Christe in
mouth, yet sought thei nothing but
the wylde, with hande, with foote,
with cunnel and wisedome. And al-
beit at this present, our comfort ap-
peareth not: yet before al the plages
bee pouzed forth, it shalbe knowune,
that ther is a God, who taketh care
of his owne.

Secondarely, is to be noted, that
the nature and iugite of the verre
song

Psalme expounded.

Sons of God in y^e tyme of thei^r trou-
ble, is to impute vnto God, some o-
ther affection then there is, or can be
in hym towardes his chldren: And
some tyme to complain vpon God,
as that he did those thinges, that in
very dede he cannot do to his electe
David and Job often complain, that
God had left thē, was becom they^r
enemy, regarded not they^r praiers,
and tooke no hede to deliuere them,
And yet unpossible it is, that God
either shall leauue his chosen, or that
he shal despise the humble petitiones
of such as do incall his support. But
such complaintes, are the voyses of
the fleshe, wherwith God is not of-
fended to the reiection of his electe,
but pardoneþ theym among other
imnumerable infyrmities and synnes,
And therfore dearlye beloued, des-
payre you not, albeit the flesh sometyme
burst out in the heauy compla-
intes, as it were accusing God. You
are not more perfect then was Da-
vid and Job: and you cannot bee in
per-

A percel of the vi.
perfect as Christ himselfe was, who
vpon the Crosse cried: Mi God my
God, why haste thou forsaken me?
Consider, dear Mother, how lamentable
and horrible were these wordes
to the onely sonne of God, and Da-
uid in the. iiii. Psalme (which
for better understandyng, I desyre
you reade) complaineth vpon God
that night and day he had cried, and
that yet he was not deliuered: But
(sayth he) my soule is replenished w
dolor. I am as a man wout strenght,
I am lyke vnto those that are gone
downe into the pitte, of whom thou
hast no more mynde: like vnto those
that are cut of by thi hand, thou hast
putte me in a deepe dongeon: al thy
wrath lieth vpon me. Wher leauest
thou me O Lorde? Wher hidest thou
thy face from me: Thou hast remo-
ued al my frindes fro me: Thou hast
made me odious vnto the. And thus
he endeth his Psalme, and complai-
neth, without mencion of any com-
fort received. And Job in divers pla-

Psalme expounded.

tes of his boke, maketh euē the like
complaintes, somtimes sayinge, y god
was his enemy, and had set hym as
it were a marke to shote at, and ther-
fore that his soule desired the vertye
destruction. These thinges I receypte
vnto you, dearely beloued, vnderstan-
ding, what hath bene your troubles
heretofore. And knowing that satan
will not cease nowe to perswade to
your tender conscience, that none of
Gods elect hath bene in lyke case as
you are. But by these presidence &
many other places (whiche nowe to
collect I haue no oportunitie) it pla-
inly dooth appere, that Gods cho-
sen vessels haue suffered the like tem-
tations. I remembre that oft you haue
complained, vpon the grudging and
murmuring that you found in your
selfe, fearinge that it prouoked God
to more displeasure. Behold and con-
sider (dere Mother) what God hath
done with his saints before, wil he
not bear the same with you, brynging
moost sorwe so; your imperfection.

A percel of the. vi.

He can none other wypse do: But as
his widsome hath made vs al of one
Massee and nature, earth and earthy-
tie, and as he hath redemeid vs with
one price, the bloude of hys onelpe
sonne: So must he accordinge to his
promise, lyke mercifullly, pardon
the offences of al those that incal the
name of the Lorde Iesus: of those I
mean, that refuse al other iustice but
hys alone.

Rom. x.

But to our matter, of these pres-
dens plaine it is, that Gods elect be-
fore you, haue suffred ylike Crosse,
as preasently you suffice: That they
haue complained as you complain:
that they haue thought them selues
abject, as you haue thought, and yet
may thinke your selfes, And yet ne-
methelcs they were sure in Gods fa-
vor. hope deare Mother, and looke
pe for the same: hope (I say) against
hope. Howe horrible the paine is, to
suffre that crosse, can none expresse,
but such as haue proued it. Fearful
it is, for the very paine it selfe: But
most

psalme expounded.

most fearful it is, for that the godly
so tormented, judge God to bee an-
grē, in furor and in rage against the
as is befor declared. Seing we haue
found this Crosse to appertayne to
Gods children profitable, it shalbe
necessary to search out the causes of
the same.

Plaine it is, that not onely God
worketh al to the profite of his elect,
but also that he worketh it of such
loue towardes them, and with such
wisedome, that other wylle thinges
could not bee. And this to understand
is very profitable: partly, to satisfie
the grudging complaints of the fleshe
which in trouble comonly doth que-
stion, why dooth God this, or that?
And albeit the fleshe in this earth can
never be fully satisfied, but even as
hunger and thyrist redempcion to time
assalteth it, so do others more grosse
imperfections. Yet the inward man
which sabbeth unto God, knowing
the causes whi the very lusts are sore
troubled and tormentid in man, and

A perel of the vt.

Speke in this lyfe, receaueth some cor-
forthe, and get some staye of God's
mercy, knowynge the causeyng of the
trouble. All causes maye I not here
resite, but ii. or iii. of the principall
will stiche.

The fyfth is: to prouide in God's
elect a hatred of sinne, and vnsained
by repentaunce of the same, whiche
cause, if it were righteously consider-
ed, were sufficient, to make al spiri-
tuall and corporall troubles tollera-
ble vnto vs. For sevigne it is so, that
without repentaunce, no man doth
attain to God's mercy. For it is now
appointed by him, whose wisdom
is infint: I meane of those that are
converted to the fealvng of sinne
and that without mercys. no man
canie come to lufe: is not that whiche
causeth vs vnderstande what repe-
taunce is, gladly to be receiuued an
imbrazed.

Repentaunce containeth within it,
knowledg of sinne, a dolor for it, au-
thoracie of it, together with hope

Psalmes expounded.

mercy, it is verye evident, that God
owne childe haue not at al tymes
the right knowlidge of sinne: that is
to say, howe obvious it is before god,
howe lesse haue they the dolour for it
and hasted of it, which if they had, as
they could not sinne, so could they ne-
ver be able (haunting that venisence of
Gods wrath against sinne) to deuile
in any change that appertaineth to
the flesh more than the toome (whiche
God hath appoynted by the heape
of man to produce mankynd) could
never deuile in man, if at all times he
felt the same panges of dolour: it paire
that she doth in her child birth. And
therfore doth God, for such purpose
as ar knowne unto himself, som-
time suspend from his owne childe
this foysaid sentence and felynge of this
wrath against sinne: as no doubt here
he did with Dauid, not only before
his sinne, but also sometime after.

But least the sonnes of God shal
become altogether insolent, lyke the
children of the world, he sendeth un-

A percel of the vi.
To them some portion of this for said
tyme: In drinkyng whereof, they
com to such knowledg, as they never
hadde before. For sy; st, they sele the
wrath of God working againstis sine,
wherbi they learie, the iustice of god
to bee euensuche, as he himselfe pro-
nounceth, y he maye suffice no sinne
unpunished. And thus beganne they
aswell to moigne for theyr offences,
as also to hate the same, which other-
wise they coulde nevere doo. For no-
thing is so pleasing to the corrupte
nature of man, as is synne: And thin-
ges pleasing to nature, cannot na-
ture of it selfe, hate. But in this con-
flict, as Gods childdren sele to men-
tes, and that most greuous: as they
moigne, and by Gods holy sprit, be-
gin to hate sin: So come they also to
a more high knowlege: that is, that
man cannot be sauour to himselfe.
For howe shal he saue himselfe fro
hell: that cannot saue himselfe from
anguishe and trouble here in the flesh
while he yet hath strength, wit, rea-
son

Psalme expounded.

Son, and vndestandynge. And there-
fore must he be compelled, in his heart
to acknowledge, that another medi-
ator there is betwene Gods iustice
and mankynde, then anye that euer
desended of the corrupted state of A-
dam: Be athen any creature, that on
ly is creature. And by the knowlege
of this mediator, at last the afflicted
commeth by some sence and lyuelpe
selvyng of Gods great mercies decla-
red vnto mankynde, albeit they bee
not so sensibl as is the Payne. And
albeit that torment by this knolege,
is not hastely remoued, yet hath the
pacient some hope, that al dolor shal
haue an ende. And that is the cause,
why he sobbeth and groaneth for an
ende of paine, why also hee blasphemeth
not GOD, but crieth for hys
helpe, euен in the myddes of the an-
guishe. How profitable this is to the
children of God, and what it mor-
keth in them, as the Payne Scrip-
ture teacheth. So experiece leteth
vnderstand. Verely euен so professe

A p[ar]cel of the vi.

Vle as it is to mornie for sine, to hate
the same, to knowe the mediator be-
twene God and man. And finally,
to knowe his loue and mercy tow-
ardes theym: So necessaryt it is, to
drinke this forsayde cuppe. What it
worketh in theym, none knoweth,
but such as tasteth it.

In David it is plaine, that it wro-
ght humilitie and abiection of hym
selfe, it take from hym the great trust
that he had in himselfe: It made him
davly to feare, and earnestly to praye
that after he shoulde not offend in
lyke manner, nor yet be lefte to his
owne hands. It made him lowe, al-
though he was a king: It made him
merciful, whā he might haue ben ri-
gorous, Bea it made him to mourne
for Absolone his wicked sonne. Ghe
to the rest of the causes.

The seconde cause why God per-
mitteth his elect to tast of this bitter
cuppe, is to rase up our hearts sed
thise transitory vanities. For so fa-
thyme and so forgetful of nature, and

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Psalme expounded.

To addicte are we to the thinges that
are present, that vntesse we haue an-
other Scholemaster then man by
reason, and some other spurre a per-
petual remembraunce, then any which
we can chose or devise our selues, we
nether can despise nor let wighteou-
sly remembre the departure from this
wann and wicked world, to the king-
dome that is prepared.

We are commaundered to pray; Thy kyngdome come, valency-
peracion askeith, that sinne may cease,
that death may be devoured, that
thy troubles maye haue an end,
y Sathan maye be tradded under our
feete y the whole body of Christ may
be ressored to life, libertie, yon, that
the powers and kyngdomes of this
earth, maye be resolved and destru-
ed, and that God the father maye be
al in al thynges, after that his sonne
Christie Iesus our Savio; hath ren-
dred up the kyngdome for euer.

These thinges are we al command-
ed to pray; but whiche of us (in the
time

A yperel of the vi.

þyme whan all aboundeth with vs,
when neither bodye nor spypit hath
troule) from our heart, and without
simulation, can wrych these thinges:
Verely none. With oure mouthes
we may speake the wordes, but the
heart canot chyft the thing to come
except we be in such a staste, þy world
þy thinges be unsaueri unto vs. And
so can they never bee butt vnder the
crosse, neither yet vnder al kynde of
crosses are worldly thynges unplea-
sant: for in pouertie, riches do greate
þy delight many. For although they
hatte them, yet despise they to haue
them: And so are they nether unsau-
erip nor unpleasant: for thinges that
we earnestly couete, are not unplea-
sant unto vs. But whan thinges
appertayning to þy flesh are sufficient
þy iniuried unto vs, and yet none
of them can indilispe our anguishe
nor paine. Then sobbeth the hearte
unto God, and unsainedly wisheth
an end of myserie. And therfore our
heauenly fader of his iustice wile
dome

Psalme Expounded.

domine, to holde vs in continual reme-
brance, that in this wretched world
there is no rest, permitteth and suffe-
reth vs to be tempted and tried with
this croſſe, y with an unsained heart
we may desprie, not onely an ende of
our own troubles (for that shal come
to vs by death) but also of al the trou-
bles of the Churche of God, whiche
shal not be before the gayne coming
of the Lorde Ihesus.

The thridde cause, I collect of Deut. viii.
ses wordes to the Israelites, saying,
The Lorde thy God shal caste out
these nations by little and litle before
the. He will not caste them out all at
once, least perchance the wilde bea-
ſtes bee multiplied against the. And
also whan thou shalbe entred into the
good lande, & thake dyuel in the hou-
ſes that thou never buildest, & that
thou shal eat and be filled, geue tha-
kes unto the Lorde thy God, and be-
ware that thou forget hym not, and
that thou say not in thyne heaſt. The
ſtrenght of myne owne hande haſſe
you right.

A parcel of the n.

brought these great riches unto me.
In these wordes are 4. thinges per-
taininge to our master, most worthi
to be noted, & first that Moses saith
that the Lord will not at once, but by
little and little destroy those nations,
addinge the cause: Least perchance
(saith he) the wilde heastes be mul-
tiplied, & make vngyre against them.
The second, that whiche they had about
daunce, that than they should declare
themselves mindful of gods benefi-
ties, & that they shold not thynke that
they were wiser, wuldome, nor pros-
wisenesse was any cause, that they had
the fauour of those commodities.

Now these preludies the holy ghost
teacheth them, that like as they did
in the lande of Egypt, they dwane
strength, but if the Lord God did ster-
ke them in vana, that was his smite yea,
they shold abyde to knowe your chyldren that
fame by the powres of thy selfe. Now
allonge that redad, thou shold haue in one
maner destroyed, al theys enemies.
But if he shold not haue bene they

Psalm expounded.

perpetual safegard, the wild beastes
shoulde haue troubled them. And if
they had demanded the question:
Wch wylt thou not destroy the wild
beastes also? It answereþ: lesse thou
forget the loue thow hast, and save
in thine heart thy strength hath ope-
tained this quietnesse in my selfe.

Consider dearely heluid, that such
thinges as the Spypit of God for
same dangerous and damnable are
to them, the same thinges are to be
feared in vs: for al thinges happen vpon
vs in sygnes. They were in
Egypt compaynally punished by a day
of straungur. We were in spirituali-
tude of the deuyl by synne and inuen-
tionalitie. God gaue to them a lande
floured with milke & honys, for whic
they never thankyd him. God hath ope-
ned to vs the knapolege of Christ
Iesus, which we never deserved, nor
yet hoped for the same. Ther were not
able to defende the lande, after þem
vpon it possessed it. We are not able
to rechaine our selues with no maner
ledge

A peccel of the vi.

Iedge of Christ, but by his grace on-
ly. Some enemies were left to ex-
cise them: Some is left in us, that we
may learne to fight. If enemis had
not bene, wylde beastes shold haue
multiplied amōgſt the. If such thi-
nges as we think nowſt do trouble vs
were not permited to doe, wroſe
beastes shoulde haue domination over
us, that is to ſay, earth in our ſelfe,
arrogancie, obſtruſion and forgetful-
neſſ of that estate, from which God
had deliuered us: together is a light
eſtimation of all Chriſtis meeteſſe.
Whiche ſinnes are the beaſtes, that
(a laſ) deuote no ſmale nouimber of
men. Vercher yet let any man thynt
that al kindes of crages were take-
ne to vs, duraing the time that we bear
the earthly image of Adam, that we
ſhould be more perfecte in ſinglē the
spiritual gifts of God (to wete re-
mission of ſinnes), his free graſce &
compleat iuſtice (by which we never
tabouet) than that people thondre
hauē bene in uſing of those corporal
giſts

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Psalme expounded
giffes. And Moses sayth unto them
Beware, þ thou forget not the Lord
thy God. He who knoweth the se-
crettes of heartes, geueth not his p̄ce
ceptes in vaine. If manis hearte had
not bene prone and ready to forget
God, & to glory in his owne strenght,
God had not geuen this his p̄cept
and repeated it so diligently: for he ne-
ther doth noȝ speakeþ in vain. But
knowing what thinges be most a-
ble to lynd and deceue manne, the
wisedome of God by his contrarie
p̄ceptes, geueth him warning off
same. Experience hath taughte vs,
howe such beastes hane troubled the
Church of God, to speake nothing
of the time of the prophetes, of the
apostles, or of the primattue Church.

What trouble made Pelagius by
his heresie, affirminge that man by
natural powere and freewil, myghte
fulfil the lawe of God, and deserue
himself remission and grace? And (to
come a little neare to our owne age)
What if one opell p̄tached and

A perce of them
assumed in scholes, and sette out by
writinges, that only fayth doth not
iustify, but that moyses also iustifie.
Hath it not bene taughte, that good
moyses may go before fayth, & man
prouoke GOD to geue his graces?
What hath bene taughte of mes me-
tates, and of the moyses of supero-
gation, some openly assyning, that
some men haue wronge no good
woorkes, than were necessary to their
owne saluation? I praye you consi-
dere, if these men land not our hande,
and oure strength hath given these
thinges unto vs: And so to these
deplorable hereties, and others, that
have infected the whole Papisterie,
wherein they were cruel and rau-
ish us breastes, able to drawe the soule
es of al those upon whom they get
the upper hande.

But the mercifull prouidence of
our GOD, willing our saluation, wil
not suffer vs to come to that with-
standing, and ouercomande before he
permitte. And to our faythes which

MS. A. 1. 5. v. 1

Psalme expounded
the Apostle Paule, to be buseted to
thende, and that we may moyn for
sinne and hate the same, that we mai
knowe the onelye meūs, and the
dignitie of his office: that we maye
whilainedly thviss the commynge of
the Lord Iesus, and that we neither
be presumptuous, lightly estemping
Christies death, nether yet vnmynd-
ful of our former state and miseries.
And so this cuppe is as it were a me-
dicine, prepared by the wisedom of
our eternal phisicid, who only knoweth
the remedies for our corrupt nature

Aduert and mark (dear brother)
that al commeth to vs for our moyste
singuler profit. It is a medicine, and
therfore presently it cannot bee clea-
sing. But howe gladly would we vs
& receaue, whā the bodies were sicke
(howe unpleasant and bitter than-
ever it were to drinke) that medicine,
whiche would remoue sicknes, and
restore health. But O howe muche
more oughte we with patience and
thankes geuyng, to receive this me-
dicin

A perce of the vi.

Sicinc of ourr fathars handes , that
from our soules remoueth so many
mortall diseases (his holp goest so mor-
tallyng by the same) such as is pypde,
presunucion , contempt of grace and
unchauncifulnes : which be the very
mortall diseases , that by vnbeleife
killeth the soule , and doth restore vni-
to vs lowlines , feare , iuuocation of
Gods name , remembraunce of our
owne weakenes , and of Gods infi-
nit benelites by Christ receiuued: whi-
che be the verye euident signes , that
Jesus Christ liueth in vs. What sig-
nes and tokenes of these presidencies
hath appeared in you , and in others
that bee in youre companie , sithens
your syrst professioun of Christ , it ne-
derth me not to rehearse: God graue
that the eyes of men be not blinded ,
to thayr owne perdition. Amen.

Presently , I may write no more
vnto you in this mater (beloued ma-
chet) but as God shall graunte vnto
me more oportunitie , by his grace ,
who geueth all. You shal receive fro-

mp

Psalme expounded.

Wher hādes the rest of Davids minde
in this Psalme: Ie dōst earneſly be-
ſeching you in the bowells of Chrift
Jesus, paciently to beare your pre-
ſent croſſe and dolors, which thō; they
thal vaniſh, and after ſhall never ap-
peare. I cannot expreſſe the paine,
which I thynke I myghte ſuffre, to
haue the preſence of you & of others
that be like troubled, but a few daies
But God ſhal gather vs at his good
pleaſure. If no in this wretched and
miferable lyfe, yet in y' estate, where
death may not diſſeuere vs. My day-
lye Praier is, for the ſore afflicted in
those quarters.

Some tyme I thoughte, that im-
poſſible it had bene, ſo to haue remo-
ued my affection from the Realme
of Scotland, that any Realme or na-
tion coulde haue bene equal deare
to me. But God I take to record in
my conſcience, that the troubles pre-
ſent (and appearing to be) in the Re-
alme of Englande, are double more
 dolorous unto my hearte, than euer
were

A p[re]ce of the b[is]t.

where the r[ec]ouries of Scotland. Will
be easie to forake, Nowe suspe[n]de
y[r] selfe vpon y[r] oþer or vs infinit heele
so as strengthen y[r] selfe, that in the two
best vesselles Christes powre maye
appare.

My heactie commendacions to
y[r] selfe. I meane to such, as nature willþe
abide with. Christ by þis p[ro]fesse
þe heartie fac[i]m, as can appere
þe puried, and conserued þe
þis m[em]oriell, and chalenged
þis booke to great þeare and droughe
and eke to bled heate.

W[illiam] M[arshall]

in 1510



2772

Passe through the Ci-

tie, and put a signe on thesoze
heades of those that moze
for the abhominations
that are committed.

Ezech. 62

ver. 2

VV^HAN I pondre with my
selfe (beloued in the Lord)
what was the state of Christis
true Church, immediatly af-
ter his death and passion, and what
were the chaunges and great muta-
tions in the Common wealth of Iudea,
befor the finall desolation of the
same, As I cannot but fear that like
plages, for lyke offences shall stryke
the realme of Englande, and in fea-
ryng (God knoweth I lament and
moze) so can I not but reiopce, kno^g of shor-
ing that Gods most merciful prou-
idence is no lesse careful this daye o-
uer his weake and feble seruantes then
in the realme of England, thā it was
that day over his weak and sore op-
pressed flocke in Ieworp.

What was the state of Christis
C. i. church

**Actes per
vinnia.**

A Consolacion for the
Church betwene his death and his
surrection, and from his resurrection
to the sendyng of the holy ghost v-
pō his disciples, and from that time
also, to the finall destruction of Hier-
usalem, the plaine Scripture dothe
wittnes, that it was mooste afflicted
without al comfort and worldly co-
solation, and that it was so persecu-
ted, that hauoke was made ouer the
Church of God. And what wer the
mutations and troubles in Iudea &
Jerusalem, before the destruction of
the same, such as be exercised in histo-
ries, and principallye in Josephus &
Egesip. ii. Egesippus, cannot be ignorant. For
i.ca. Elii. thei wittnes, that ouer that unthank-
ful people were permitted to reigne,
cruel, tyranſul & most vngodlye ma-
gistrates, by whom the people were
oppreſſed and spoiled of theyr liber-
ties: by which occation, was styrred
up ſedition, and therupon followed
So crapel tyrañy, that vndre the name
of Justice, no ſmale nouimbre of the
people were bourned quicke. After
which

Persecuted in England.

whiche crueltie followed such ini-
dye vniuersalli in the citie and in the
feldes, that the fathers feared there
sonnes, and the brethren theþ bre-
thren. Whiche vnquietnes cea-
sed not, vntill Gods seuerre venge-
aunce was once powred forth, vpon
such as obstinately refuse and perse-
cuted Christ Jesus and his doctrine
But to returne to the entreatmente
and preseruation of Christis Church Actes. viii.
al this tyme, it is evident, that moſte
ſharplye it was persecuted, and yet
dayly did it increace and multiplye,
It was compelled to ſlye from citie
to citie, from realme to realme, and
from one nation to another: and yet
ſo wonderouſiue was it preserued,
that a great nombre of thoſe whom
the wicked priſtes by theyþ blodpe
tyranny exiled and banished from
Jerusalem, wer kept alvye, tol godis
vengeaunce was powred ſearch upon
that moſt wicked generation.

The remembrance of this (belov-
ed in the Lord) is unto my hearte

C.ii such

A consolation for the
suche comfort and consolation, that
nether can my tounge nor penne ex-
presse the same. For this assuredly
is my hope and expectaciō: that like
as Christ Jesus appeared to his dis-
No God ripples, whan therē was nothinge in
did to his theyr heartes, but anguishe and des-
afflicted peration: and like as he preserued &
Churche multiplied theyr nombre, vndre the
in Judea, most extreme persecution: So shall
so shal he he doo to his afflicted flocke within
do y same the realme of England this dape, in
in Eng- spite of al his enemys.
lande.

Fyrst I say this is my hope, that
a iust vengeance shalbe taken vpō
those bloudthristie tyranies, by whō
Christ Jesus in his mēbres is nowe
crucified amonges you. And: after y
his veritie shal so appear to the com-
forde of those that nowe do mourne,
that thei shall heare, and knowe the
wopee of theyr own pastor. And this
shal our merciful God doo unto vs,
to let vs knowe, and in practise un-
derstand, that his promises are infal-
lible, and that he wyl not intreat vs
accor-

persecuted in England.

accordinge to the wicked weakenes
of our corrupt nature, which alwaies
is redy to fal from God, to distruste
his promises, and to forget that euer
we haue receiued benifit or comfort,
from Gods hand, whan trouble lieth
upon vs, or whan extreeme daunger
doth appeare. And therfore (beloued
in the Lorde) albeit you fynde your
heartes some times assalted with da-
iouz, with grudginge, or with some
kinde of desperatio: Yet dispayre not
utterly, nether be ye troubled aboue
measure, as that Christ Jesus shold
never viset you agayne.

Gire im-
Not so (deare brethren) not so, for perfectio:
such imperfections rested with Chi-
stes owne Apostles of a longe tyme: hidre god
And yet did thei not hindre his gain to be met
commynge vnto them. No more shal ciful.
our weakenes & imperfections hin-
dre or let the brightnes of his coun-
tenaunce, & the comfort of his word
yet once agayne to shine before vs.
Provided alwaies that Judas hys
obstinacy, his impenitencie and trait-

C.iii. 10

Gods e-

A consolation for the
terous heart be abest from vs. As I
doubt not but it is from al the mem-
bres of Christes body: who are per-
fect ar per- mitted some times to fall, so, that of-
mitted sin the most fervent professors, they be-
comes hor come fearefull deniers of the moost
ribli to fal. knowne truth: Yet are thei not per-
mitted of anye continuance to blas-
pheme, neither to remain in unbelieif
& desperation to the ende, as in Chri-
stes Apostles plainly maye be sene.

And that more clearly we mai un-
derstand our times and estate with-
in the realme of England this daye,
to agree with the time and estate of
Christes disciples immediateli after
his death, let vs considre, what chaff-
fed to them befor and after the same.

**The state
of Christis
church be-
fore & thos-
tly after
his death.**

Before Christes passion, as thei were
instructed by Christes owne mouth
of many thinges appertaining to þ
kingdome of God (which they nei-
ther perfectly understood, neither wor-
shyp then regarded) so were thei ad-
uertised and oste admonished, that
Christe theþ master shoulde suffre a
cruel

2

Persecuted in Englād.

truēl death, that thei shold be ashamed, slaudred and offended in him
that thei shoulde flye from him. And
finally that persecution and trouble
from time to time shold apprehend
them. With these most dolorous ti-
dynge he also promised, þ he sholde
arise vpon the thyrd daye, that he
should se them againe to theyr com-
fort & consolation. And that he shold
michtely deliuer them from all trou-
bles and aduersities.

But what auailed all these admo-
nitions to Christes disciples before
his deth, or in the extremitie of theyr
anguishes shortly after þ same? Did
they feare, and verelyst looke for tro-
ble before it came? Or did thei looke
for any confort, whan the forspokēn
trouble was come? It is most euident
that no suche thyngē did entre into
theyr heartes. For before Christes Note.
Luke xxi. 16.
death, theyr gretest mynde was up-
pon worldly honoꝝ, for which some-
times they debated & cōtēded amōg
thēselues(þea, euē whan Christ was

In XXV.
Joh. XX.
Matthew
the last

A Consolacion for the
most earnest preaching of his crosse
And after his death thei were so op-
pressed with anguish, with care, with
dolour and desperation, that neither
coulde the witnessing of the wemen
(affirming that thei had sene Christ)
nether the graue left entie and void
nether the angels, who did appeare
to certifie his resurrection , neither
yet the verpe voyce and preasence of
Christ Jesus himself, remoue al dou-
tes from theyp afflicted heartes: but
from time to time theyp mindes wa-
vered and fully could not be establi-
shed, that theyp lord & master was ver-
ely ryse to theyp comfort, according
to his former promises.

The trou-
bles of
Gods e-
lecte in
England
were soze
spoken

In this case consydere I the true
professors of Christes holy Euangel
to be this day in the realme of En-
glande. For these daies of our prea-
sent doloz and tribulation haue bene
before spoken, & blown in our eares
longe before they come. Our weak-
nes & fraile infyrmite was also pain-
ted forthe before our eyes: But who
wolde

Persecuted in England.

woulde haue beleued, that the daies
of our trouble had bene so nigh: Or y
so short a tempest shoulde haue ouer-
thrown so great a multitude: I think
no man within the whole realme.

For al men appeared to liue in suche
careles securitie, as y the immutable
sentence of God pronouincinge, that
whosoever wil liue godly in Christe ii. Tim. iii.
Jesus, shal suffre persecution, had no
thing appertained to our age.

And such a bold confidence (or ra-
ther a vaine perswacion) had a great
nombre, of their owne strength, that
if thei had continued withoute any
backe sliding, thei myghte haue bene
iudged rather angels then men. But
(beloued in the Lord) the sworde of
anguish and of dolor, hath now per-
ced the tendre heart of Christes mo- Luke.ii.
ther (that is of his veri Church) that
the cogitations of many heartes are
sufficiētli reuealed. The fyre is come,
which as it hath burnt awaie wþth
a blast the stubble, haye, and woode,
so iñ triyng the golde, siluer and pre- i. Cor. iii.
cious

A Consolation for the
dious stoones, it hath founide suchē
droffe and trust, that the wholē māse
maye appeare to be consumed. For
who nowe calleth to minde, that the
same voyce whiche forspake our do-
loris forespake also our euclastynge
comfort with Christ Iesus: Who de-
lighthech nowe in his amiably promi-
ses: Who reioyceth vndre the crosse
Bea who rather doth not fear, trein-
ble, grudge and lamēt, as that therē
wer no helpe in God, & as y he regar-
ded not the troule whiche we suffre.
These are the imperfēctions y con-
tinually remaine in this our corrupt
nature: y knowledge wherof, ought
to moue vs earnestli to crye: O lord
increase our fayth, be merciful vnto
The cause vs, and let vs not dwone in y depe-
dē cōfōrte for euer. Which if we do with unsai-
ned heartes, then yet shal Christ Ie-
sus appear to our comfort: His po-
wer shalve knowone to the praise and
glozi of his owne name in despite of
all his coniured enemies. And this
is the cheif and principal cause of my
com

Persecuted in Englad.

To comfort and consolation in these most dolorous dapes, that nether can our insuynities nor dailye desperation, hindre or let Christ Jesus to returne to vs againe.

The other cause of my comfort is, that I am assured, that the iudgement of these tyranites that nowe oppresse vs, shal not slepe, but that Gods vengeance shal fal vpon them without Whis god prouision. For sufficently thei haue sholde so declared the malice of their myndes, denly stee Thei haue violated the lawe, and holde the ordinances of the Lord our God pistes in England. Thei haue opened theyr mouthes against his eternal veritie: Thei haue exiled his truth, and established their owne lyes: Thei dailye persecute the innocentes, & stoutly maintaine open murtherers: their heartes ar obdurate, and theyr faces are become shambles like harlots: so that no hope of repentaunce nor amendment is to be had of them. And therfore destruction shal sodenly fal vpon them. But with what kinde of plages thei shall

A Consolation for the
ye striken in this life, and whom god
shal appoint to execute his vēgeance
vpon them, that remit I to his good
pleasure and forther reuelation. But
whatwe ought to auoide in
the extre-
metouble
me two thinges ye must auoid: Fōrmer
that ye presume not to be reuengers
of your owne cause , but that ye re-
signe ouer vengeaunce unto hym,
who onely is able to requite theim,
accordig to theyr malicious mindes
Secondlye, that ye hate not with a
carnall hatred these blinde, cruell
and malicious tyrantes: but that ye
learn of Christ, to pray for your per-
secutors lamenting and bewailyng
that the deuyl shoulde so preuaile a-
gainst theim, that headlinges they
should runne body and soule to per-
petual perdition. And note wel, that
I say we may not hate them with a
carnal hatred:that is to saye, only be-
cause

Persecuted in Englād.

cause thei trouble our bodies. For ther is a sp̄iitual hatred (which Dauid calleth a perfecte hatred) whiche perfecte the holy gosp̄ engendreth in the her- and god- tes of Gods elect , against the rebel- lious contemners of his holpe statutes. And it is, whan we more lament that Gods gloriy is suppressed , and that Christes flocke is defrauded of theyr wholesome food, then that our bodies are persecuted.

With this hatred was Jeremp en flamed, whan he praied: Let me se thi vengeaunce taken vpon thine en- mies Lord. With this hatred may we hate tyranteres, and earnestly may we pray for theyr destruction, be thei Kinges or Quenes Princes or Prelates. And further ye shal noote, that the praiers made in the seruencye of this hatred, are before God so accep- table, that oft times, he that praith, obtaineth the selfe same thinge that the external wordes of his praiser do meane: as Dauid, Jeremp, and other of the Prophetes saw with theyr corporal

A Consolation for the
porall eyres, the hote vengeance of
God powred forth vpon the crueltys
rantes of theyr age: As I am assured
that some whiche this day do sobbe
and grone vnder your tyrantful kyng-
shops, shal se vpon the pestilent Pa-
pistes within the realme of Englād.

This my affyrmation proceadeth
The ordynarē from any conjecture of mans fa-
nary cou-tasie, but from the ordynarē cause of
rele of god Gods iudgements against manifest
des iudge contemners of his preceptes, from y-
mentes. beginning. Which is this.

Fyrst, to rebuke and notifie by
his messēgers, such sinnes, as before
y world are not knowone to be sinne.

Secondly to prouke to repentaunce.

Thyrdlye, to suffre the reprobate
to declare theyr owne impenitencie
before the worlde.

And last to powre vpon them so
manifest vengeance, that his church
may be instructed, as wel of his pow-
er, as of his seuerē iudgements a-
gainst inobedientes. This was the
orde of his Judgement against pha-
raon.

Ero. viii.
viii. Xiii.

persecuted in England:
220
220
against Saul, against Jerobom, i. Sieg. Eu
against Herode, against the Scribes iii. re. E
and Pharisies', and against y' whote
cittie of Jerusalem.

Our eares haue hearde, and oure
eyes haue sene the fyrt thre dictees
of the Lordes iudgement, executed a
gainst the pestilent Papistes within
the realme of England. For we haue
heard they; summoning and citaciō
duely executed by the messengers of
Gods wozde. We haue heard them
accused , and conuictid before they;
owne faces of theſt and murther , of Papistes
blasphem against God, of idolatry haue bene
and ſuallye of all abhominations. accused.
Which crimes beynge layd to they; & conuictid
charge in they; owne preſence, they
were not able to denye : so potent, so
plaine and euident was Gods word
wherby they; ſecret botches & old fe
ſtred ſores wer diſcouered & reueled.

We knowe that longe processe of Time of
time hath bene graunted by Gods repenteſce
lenitie , to they; conuersion and re- hath bene
pentauice , And howe little the ſame graunted
hath to papiftis

A Consolacion for the
hath auailed, these preset daies may
testifie. For who nowe doth not es-
pie theyr malice to encrease, & theyr
obstinacy to be such, as none can be
greater? Shall we than thincke, that
god wil geue ouer his cause, as that

The due
in executi-
on appro-
ched.

up some of his elect: first to espie the
great abhominations of those tyran-
tes in this our age. Which his mes-
sengers in despite of theyr tyranie
God preserued to proclaime and no-
tifie before theyr owne faces, such
sinnes as the world knewe not to be
sinne: And as assuredly as we haue
espied them still to continue in malice
against God, against his eternal ve-
ritie, and against the messengers of
the same: so assuredly that we se gods
extreme plages powred forth vpon
them, euē in this corporal lyfe. That
some of vs may wittnes to the gene-
ration that shal followe, the wonde-
rous

Persecuted in England.

Thous workes þ the Lord hath mowght, and is to worke in this our age
Nether shal these plages (more then
the worde of God which passed be-
fore) worke in them any true repen-
taunce, but still in a blinde rage they Papistes
shal rebel again the maiestie of God shal rebela
For the deadly venime of that maliti- gaist god
cious serpent they; facher the deuyl to the end
can never be purged from they; can
ced heartes. And therfor after these
plages (of whom some we haue heard
and sene: for what a plague was it to
the false Bishop of Worcester, before
his own face to be called murtherer,
and theif, and of the same so to be con-
vict, that nether could himselfe deny
nether any of his proctors or diuine
doctors being present with him durst
enterprize to speake one worde in de-
fence of his cause) After these plages
(I say) of whom some we haue sene
and the rest we shortly looke for, re-
leth the last, the unquenchable fire The
which is prepared for their poyncte plan
And therfore yet again (despitfull man-

Tustal
nicted of
murther
and the
in his fa
at Sarre
che.

D. i. loued

mgt 10

A consolation for the
downd in our saviour Jesus Christ
hope you against hope, and against
all worldli apperaunce. For so assured
by as God is immutable, so assured
by thal he styr upp one Iehu or other,
to execute his vengeance vpon these
bloud thifffy tyrantes and obstinate
idolotors. And therfore abide ye pa-
tientlye the tyme that (is appointed
to our correction, and to the ful ripe-
nes of theyr malicious myndes. Be
not discouraged, al thoughte the Bis-
hops haue gotten the victorie. So
did the Beniamites (natural brethre
to our bishops) defendours of whose
dome and of abhominable adultery,
moise preuaile against the Israelites,
who fought at Gods commaund-
ment: Ye shal considre (beloued bre-
thren) that the counsails of God are
profound and inscrutable. The mooste
iust man, is not innocēt in his sight;

There may bee secret causes, whi-
ch God sometimes wil permit the mooste
wicked to preuaile and triumph in
the mooste vnjust accion; but yet wil

he

Persecuted in England.

He notte longe delaye to execute his
wrath and iustly deserued vengeance
vpon such as be proud murtherers,
obstinate idolators, and inpenitente
malefactors. And therfore haue thei
not great cause to reioice for albeit,
thei haue once preuailed agaist flesh
yet shal God shortly bring them to
confusion and shame for ever.

Let Winchester and his cruel cou-
ncil, devise and study evill his wits
raile, horre the kingdome of his fa-
ther the Antichrist of Rome mai pro-
sper: And let him and them drinke y
bloud of Gods Sainctes, til they be
dronke and theyr bellies burste, yet
shal thei neuer preuaile long in their
attemtes.

Theyr counsailes and determina-
tions shalbe like the dreame of a ho-
gry or thirstie man, who in his slepe
dreameth, that he is eatynge or drin-
kinge: but after he is awaked, his
sun continueth, and his soule is un-
pacient and nothing eased. Euens so
shall these tyrantes after theyr pro-

Job.v.

A Consolation for the
found counsailes, longe deuices and
assured determinations, vnderstand
and knowe, that the hyspe of ypocri-
tes shalbe frustate, that a kingdome
begunne with tyramy and bloud,
can nether be stably nor parmanent
but that the glorde, the rytches and
manteners of the same, shall bee as
strawe in the flame of fyre. Altogether
with a blaste thei shalbe consu-
med in such sorte, that theyr palaces
shalbe a heape of stones, theyr con-
gregations shalbe desolate, and such

Job.XV.

sa.XXii.

as do depend vpon theyr healpe, shal
fall into destruction and ignomine to
them. And therfore (beloued brethre
in our saviour Iesus Christ) saynge
that nether can oure imperfections
nor fraple weakenes hindre Christe
Iesus to retourne to vs by the pre-
sence of his word, nether that the ty-
ramy of these bloud thrysip wols-
may so devoute Christes smale flocks
but that a great nombre shalbe per-
suad to the prayse of Gods glo-
nether that these moost cruel tyra-

persecuted in England.
nes can longe escape Gods venge-
aunce: let vs in comforde liste up our
heades, and constantly looke for the
Lordes deliverance with heart and
voyce, sayng to our God: O Lorde
albeit other Lordes then thou , have
power ouer our bodies, yet let vs on
ly remembre the and thi holy name.
To whom be prayse before the con-
gregation.Amen. God the father
of our Lorde Iesus Christe by
his omnipotēt sp̄rit, guide
and rule poure heartes
in his true feare to
the ende.Amē.

¶(*)¶

Written at Depe the last of
Maye. An. M.D.LVIII.

A Copie of the Letter

that Dr. Sidley late bþshopp of
London, sent from Oxforde
for answer to Dr. Burne
nowe B. of Bath

I Wiche you grace in God, & loue
of the truth, whithout the whiche
trewly established in mans heart,
it is no more possible to stand by
the trouth in Christes cause in the
time of tribulation: the it is for ware
to abide the heate of the fyre. Syz
knowe ye this, that I am(blessed be
God)perswaded that this woorlde is
but transitory as sainte John sayth:
The woorlde passeth awaie, and the
last therof. I am perswaded Christis
wordes to be true: He that knoweth
me before men, I wil confesse him be-
fore my father whiche is in heauen.

And I belue, that no earthly crea-
ture shalbe saued, whō the redemeꝝ
and savior of the woorlde, shal befor
his father deny. This the Lord grant
that it bee so graffed, established and
tryed in my heart, that nether things

An answer to a Letter
present or to come, high or lowe, life
or death, be able to remoue me thence
It is a godly wyl, that ye wyl me,
depelpe to consider thynges pertai-
ning to Gods honoꝝ and gloriꝝ. But
if you had wylched also, that neither
fear of death, or hope of worldly pro-
speritie shoulde let me to maintaine
Gods woorde and his truthe, whiche
is his gloriꝝ and true honoꝝ. It wold
haue likid me much better.

You despise me for Gods sake, to
remembre my self. In dede syz, now
it is time for me so to do, so so farre
as I can perceiue, it standeth me of
no lesse daunger, then of y losse both
of body and soule. And I crow, then
it is tyme for a man to a walie, if a-
ny thing wil make him. He that wyl
not feare him that threatneth to cast
body and soule into everlasting fyre
whom wyl he feare? With this fear
(O Lord) fasten thou to gether our
fraile flesh, that we never swarue fro
thy lawes. You saie: you haue mads
muche sute for me. Syz God graunt
that

... answer to a Letter.
that you insuring for my worldly de-
liveraunce, empaired or hindred not
the furtheraunce of Gods word and
his truth. You haue knowne me long
in dede, in y which time it hath chan-
ced me to mislike so thiges. It is true
I grant. Forsodaine changes wout
substanciall & necessary causes. And
the heady setting furth of extremiti-
es. I did never allow. Confession to
the minister, which is able to instruct
correct, comfort, & enforme, y weake
wounded & ignorant conscience, I
haue ever thought, myght do much
good in Christes cōgregation. And
so I assure you, I doo thinke euен at
this dave. ¶ My doctrine and my
preaching you haue heard oft. And
after your iudgement, haue thought
it godly, sauing only of the sacramēt
which thing although, it was of me
reuerently handled, & a greate deale
better, then of the rest (as you say) yet
in the mergent you write warely, &
in this worlde wisely, thus: & yet me
thought not al soundly: Wel syz, but
I se

Aur answer to a Letter.

I se so many changes in the world, &
so much alteratio, or els at this porc
saipyng I woso not a litle meruaile, I
haue taken you for my trusty fynd
& a man whō I fantised for plaines &
faithfulnes, as much I ensure you as
for your learnyng. And haue you kept
this so close in your hearte from me
vnto this day? Sir I cōsidre mo thin-
ges then one, & wil not sai al I think
But what neede you to care what I
think, for any thing y I shalbe able to
doo you either good or harme. You
geue me good lessons, to stand in no
thing against my learnyng, & to be-
ware of vayn glori. Truly spz, here
in I like your councel very wel, & bi
Gods grace I intend to follow it vn-
to my liues ende.

To write to thē whom you name
I cannot se what it wyll a vaile me.
For this I woulde nowe haue you
know, y I esteme nothing available
for me, whiche also will not set furth
the glory of God. And now because
I perceiue you haue an intize seale &
de-

desire of my deliverance out of thy
captiuitie & worldli miseri. If I shold
not bear you a good heart in God a
gain, me think I were to blame. Sic
how nigh the day of my dissolution
& departure hence out of this world
is at hand, I cannot tel. The Lordes
wil bee fulfilled, howe soone soever it
shal come. I knowe the Lordes will
must be verified on me, y^e I shall ap-
pear before the uncorrupt iudge, & be
comptable to him of all my former
life. And although the hope of hys
mercy is my shute anker of eternall
saluation. Yet am I perswaded, that
whosoever wittingli neglecteth and
regardeth not to clear his conscience
he cannot haue peace with God, nor
alwayly faith in his mercy.

Conscience moueth me, considerig
you were one of my family & of my
houishold, of whō then I think I had
especial cuer, & of al them which wer
win my house: which in dede ought
to haue bene an ensāple to al the rest
of my cuer, not only in godli life, but
all

In answer to al other.

Also in promoting of Gods word to
the uttermost of their power. But a
las, now whan the trial doth separat
the corne fro the chaffe, how smale a
deal is it (god knoweth) which y^e wind
doth not blow away? This consciēce
(I say) doth moue me to scar, lest the
lightnes of my family shalbe laid to
my charge, for lacke of more earnest
& diligent enstrunctions, which shold
haue bene done. But blessed be God
which hath geue me grace to se this
my default, & to lament it fro the bo-
tome of my heart, before my depar-
ture hēre. This cōscience doth moue
me also, now to require you and my
frind D. Harui, to remembrie your pro-
mises, made to me in times past, of y^e
pure setting furth & preachig of gods
word, & his truth. These promises al-
though ye shal not nedē to fear to be
charged w^t them of me hereafter be-
fore the world. Yet looke for none o-
ther (I exhort you as mi frindes) but
to be charged with the same at Gods hand.

Thus

An answer to a Critter.
This consciēce & the loue that I bear
vnto you, biddeth me now say to you
both in gods name: Fear God, and
loue not the world, for god is able to
cast both body & soule into hel fyre.
Whan his wrath shal shortly be kin-
dled (saith the Psalme) Blessed art al
thei þ put theyr trust in him. And the
sayyng of John is true, all that is in
the world (as the lust of the flesh, the
lust of the eyes, & the pride of lyfe) is
not of the fater, but of þ world. And
the worlde passeth awaie, & the luste
therof. But whoso doth þ wil of god
abideth foreuer. If thes giftes of grace
which vndoubtedly are necessarily,
required vnto eternal saluation, were
truly & unsainedly graffed & syrmly
established in mes hearts, thei wold
not be so light, so sodenly to shynke
from the maintenaunce & confession
of the truth, as it is now (alas) seen so
manifestly of so many in these dais.

But here peraduenture you wold
know of me, what is the truth. Sir,
Gods word is the truth, as S. John
saith

An answer to a letter
Salm. And y^e even the same that was
heretofore. For albeit mā doth vary
& chaunge as the Mone, yet Gods
word is stable & abideth one for euer
more. And of Christ it is truely sayd:
Jesus Christ yesterdaie, & to day, and
the same for euermore. Whā I was
in office, al that wer esteemed for lear-
ned in Gods word, agreed this to be
a truth in Gods word written, y^e the
Commō p̄raier of y^e Church shold be
had in the cōmon tounyng. You know
I haue conserred w^t many: & I assure
you, I never found man, as far as I
do remēbre, nether old or new, Gos-
peller or Papist, what iudgement so
ever he was of, in this thing to be of
a contrary opinion. If this then were
a truth then: think you, that the alte-
ration of the world can make it now
an vncruth? If it cannot, then why do
men so many shink fro the confessio
& maintenance of this truth, once re-
ceiued of vs al? For what is it else I
pray you, to confesse or deny Christ
in this world, but to confesse & main-
taine

answere to a letter.
In the truth, taught in Gods holy
word, or (for any worldy respect) to
think fro the same: This one haue I
brought for an example. Other thin-
ges be in like case, which nowe per-
ticularly I nede not to rehearse. For
he y will forsake wittingly, either for
fear of pain, or gain of the world, and
one open truth, rather then he wil in-
daunger himself ether to lose or leaue
any worldy benifit: It is a manifest
signe, y he loueth in dede this world
better then he doth God, & the truth
of his word. ¶ I like verp wel poure
plain speakeinge, wherein you saye I
must agree, or dpe: And I think you
mean of the bodily death, whiche is
common both to good & bad. Syr I
know I must die whether I agree or
no. But what folle we were when to
make such an agreemet, by the which
I could never escape this death, whi-
ch is so comō to al. And also I mighē
incurre the giltye of eternall death &
damnation. Lord graunt, that I may
utterly abhorre & detest this damna-
ble

All amoynt to you
My agement so long as I live. And
because I dare say you wrot of frind
ship to me, this short ernest Aduertis
ment (& I thinkie verely wishing me
to live, & not to dye) therfore beryng
you in my heart no lesse loue in god
then you do to me in y world, I say to
you (in the word of the Lord) that ex
cept you. (And this that I saue unto
you, I say to al my frindes & louers
in God.) Except I say, you confesse
& maintaine to your power and kno
ledge, thinges which be grounded in
Gods wordc, but wil ether for feare
or gaine of the world, shynk & plane
the Apostata: In dede you shall dye
the death: you understande what I
meane. And I besech you and al my
true frindes and louers in God, to
know what I say, for this per
aduenture maye be the last
time, y euer I shal write
unto you. Frō Bo
cardo in Orforde,
y. viii of. April.

Yours in Christ,
Nicolas Sidley.

THE Copie of a Letter

written by a godly Matrone, which
is in exile, unto certain Sisters
of hys abiding in Englād.

At thought I was not appointed of God to be a natural mother unto you to bring you into this world, yet it hath pleased the goodness of almighty God to give me a little care, euen in the principal pointes that a Christian naturall Mother oughte to beare to her children. Which is that you myght walke before God with a pure conscience at the daies of your lyfe. And nome for so much as I am in greate fear, least your conscience should be defiled, considering these most tyrannical and dangerous daies. I have prouoked euen of a true mother a loue to put you in mind of my pore good wyl towardes you, which is, for the abusing of Gods word so plentifully preached in Englād, are we at this present most iustly punished, not on-
ly

In peit the taking awaþ of the same
and the true preachers therof, but al
so in theþ; steade is entred in moost
horrible and devylsh doctrine with
shameles beastes to maintain and de
fend the same. Alas that euer our sin
yng shoulde prouoke the maiestie of
God so to be blasphemed. Nowe vñ
to this I knowe ye wil say and con
fesse in dede it is moost certain & sure,
and walde to God we had brought
fourth Gospeling lynes: as we colde
callie gospelling wordes: So hadde
these miseries never chaunced vnto
us. Note heare of this your confessi
on may be gathered a sorow for the
evil you haue alredy committed with
an earnest desyre and purpose of a
mendment, the whiche thing being
trulye fayled in dede, it will cause you
to chide with your self, that ye haue
offended that same good God your
heauenly father a great deale to much
and wil also worke a moost earnest
diligence after what sort and maner
you maye nowe seeke to please him.
The whiche thing cannot be done ex

C. i. cept

Kept you binde your selfe theron by his
grace to bear some part of his crosse
For Christ saith, Whosoeuer wylle
my discipole must take vp their crosse
dailly & follow him. The cheste thinge
therfore that I wyl put you in mind
of at this present, shall bee to call to
mynde that same unspeakable loue
of God your heauenly father, Who
was contente of his owne goodnes
to couple you in Marriage with his
owne sonne, whiche loue in Christ,
your sprytual husband was not des
pated as the maner of this world is
in temporal benefites, butte euen in
heauenly and everlasting loue. And
to the ende you shold be fully assis
ted thereof, and that he myghte con
firme the same to you in dede. In re
ken of euclastynge loue, he shed hys
most precious heart blouyd to make
you a pure wygyn in the sighte of his
heauenlye fater, this loue receyued
you of hym stely. More therfore cal
to mind the promises made on your
part, and se whether you haue geue
him your heart, soule and mynde. A
power

power, according to his request, and
also as you your self haue promised
at your Baptisme. If you haue, then
happy are you to be in that state. If
you haue not kept promise, but that
in some part you haue broken, as in
keeping company with these dissem-
blyng Masse rymers, than stande
you doubtles in a daungerous case.
Peraduenture you wil saye as touch-
ing that point, the moost parte of
the wilest, & those þ haue better know-
ledge than I: are throughtly perswaded
and thinke, that God haunþ
þeyr hearts (as they say) they make
no conscience to bee present at the
Masse with others. Unto the which
I do thus answer: That if a man
should fynd his wif geuing the vse
of her body to another man, and ther-
for hengreuse to her husband, she wil
saye: O my good husbande, I wylle
you know my hert is yours: Think
you he wilbe content with that an-
swer: No surely: Now if a mortal ma-
nether wolde nor could be content
with that answer of his wife: think
you

You that God will be cōtentid with
us for committynge Idolatrie: my
you thinke God to be lesse Jealous o-
uer his honor than man is ouer his
wife. May be you assured: You may
for your excuse saye. Alas God is
our wenes, that we vterlye detest &
abhorre theyr superstition and wold
hi no wylle come at it, by oure wils.
But we are compelled by our maies-
trates for fear of our lives and losse
of our goodes. I answer: Be it in case
the Maiestrates woulde compel an
honest godly man, or an honest god-
ly woman (for so men wolde seeme to
be, although thei do the contrary) o-
penlye in the face of the worlde to ab-
use theyr bodies with harlots, and
in case thei wold not, thei shoulde lose
both body and goodes. What is to
be thought, what a godly man wolde
do in such a case: Surely in myne o-
pinion, thei had rather lose al that e-
uer thei haue, then thei wolde be cou-
ted such miserable wretches. For in
so doing, thei shoulde be a laughing
stock to al the world: & shal we be less
ashamed

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ashamed to commit sp̄iitual whor-
dom with abominable Idols, whi-
ch is a thousand times the greater of-
fence. Wel, to make an ende, rememb-
re (my dear Sisters) that when you
were maried to Christ, you promised
to be a pure & a chaste Virgin, and to
flicke unto him, alsoe in aduersitie,
as in prosperitie. And now is þ time
of your trial in these daies of trouble.
Wherefore take heede what ye do in
defiling your selfe, in goinge to that
blasphemous Idol the Brasse, as al-
so in geuing other ex̄amples to folowe
your doinges therin. If you do geue
over your self to be defiled, þā haue
you forsaken (without repentaunce)
your dear spouse Christ for ever. And
once forsakinge him remembre you
cast away al godlines, & bi geuing o-
ther an ensample to folow your evill
doing. Remembre the saying of the ha-
ly scripture. Therisne nolesse that in-
stifp the ungodly & wicked then they
do, whiche murde & destroy the in-
nocent. Therfore take heede how you
do conſet to any of theye abhomi-
nable

ble popery. For in going thether am
mong them, what do you but allow
the blasphemous Idolatry of þ wic-
ked. A lasse thinke with your self, if a
maried man sholde commaund hys
wife to beware of keping compayni
with brothels & drôkerds, ought she
not to obey him? Yes doubtles. She
both ought & wolde, if she wer a chri-
stian. And is not God much more to
be obeyed, which at no hâd wil haue
his honour given to an Idoll? But
now touching those wise gospellers
(or rather as I may ral the) the verp
Destroiers of Gods gospell, se much
as lieth in the, which seke by al mea-
nies possible to take awaie the true
ioy of a Christian, which is in bering
of Christes crosse (as S. Paul saith)
God for byd, þ I shold reioyce in a-
ny thing but in suffring with Jesus
Christ. And also the Apostles when
they wer whipped and scourged, re-
ioyced, that God wolde count them
worthi to suffre for his sake. At hys
reioysig in Christ, these worldly wise
gospellers haue not only cast away,

from

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from them selues, but in maner do
count it foolishnes in those þ are at a
point with them selves to suffre for
Christes sake. And in so doinge they
condemne not onyl those that now
are in trouble, but also Christ, and al
those þ haue suffred for his word sice
the world begā. The cause (no dout)
wherefore all the godly haue geuen
þeyr lives, hath beene onely for that
they wold not take anye honor from
God, & geue it to an earthly creature,
þ other in soule or bodye. The practise
whereof, we haue experiance at this
present by þre godly men at Oxford
þe besydes a nobre of other in other
presone, which are throughly deter-
mined to suffre most cruel death, ra-
ther then to denie anye one pointe of
the knoledge that God hath indued
them wiþ, vnto whom I wish his ho-
ly sprit to be their conforter against al
temptacions. The fact and doinges of
which men, I had rather to followe,
þe al the wise & pollerit worldlings
in þ wholle world. This for this pre-
sent I will ende, comitting you with
þour

your other. &c. Sisters & all other
fear God, to the custody & keeping
his merciful goodness that he shew-
ed unto us in sendinge of his sonne
Jesus Christ to suffer most painefull
death for our sinnes, & hath made y^e
attouement betweene God the Father
& us. Unto whom I make my earnest
prayer, þ he wold geue you his halyn
spirit, to stād in the truthe to the death.
Other wise to seke some other meaneas
to deliuer your selues from among
the membris of Antichrist. For I se
there is no way to kepe the conscience
pure & cleane before God, but other
by suffering & flowing, thus as your
fiend I haue opened unto you, what
I think concerning the state of this
present time. God of his good-
nes strechen you now
and evertmōre.

Amen.

FINIS.



Lord, increase our faith

